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INTERNATIONAL BIBLE STUDY.

March 11th, 1883.——*Mark* XV. 38-47.

For comment, see last *Guardian*.

March 18th, 1883.——*Mark* XVI. 1-8.

The women first.

"And when the sabbath was past, Mary Magdalene and Mary, the mother of James, and Salome, had bought sweet spices that they might come and anoint him." The sabbath was over at sundown on Saturday. 'Had bought' is a mistranslation. Simply 'bought.' They waited till the sabbath had gone by, and went on Saturday evening and purchased the necessary aromatics, designing to proceed early on Monday morning to the sepulchre and there more suitably embalm the body of Jesus. Note here that these disciples of Jesus observed the sabbath. They had often heard Jesus speak against the Pharisaic notions of the sabbath, but they did not, as some modern disciples do, leap to the conclusion that the law of the Sabbath was abrogated. Observe also that they had no expectation of the resurrection of Jesus; or shall we suppose that there was in their minds a vague lingering hope that he would yet rise, and made use of the embalmment as a pretext to come to the sepulchre? See Luke xxiv. 21.

"And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." It was the first day of the Jewish week, the only week then known. It was a private garden that they wished to enter, but Joseph of Arimathea was a friend and would not let them be excluded. But then there was that heavy stone at the mouth of the sepulchre; they were not able to remove it; who would do this for them? Here was an embarrassment. But if there is a sincere desire to see Jesus, He himself will remove the things that stand in the way or give us the needed strength to remove them. There may seem to be many barriers between a sincere seeker in the remoter provinces of China, and Christ; but He that sent Jonah to Nineveh knows how to send the needed instruction to the most inaccessible seeker.

The celestial evangelist.

Christ has all power in heaven and in earth and the angels are glad to be the ministering spirits of those who shall be heirs of salvation. Matthew tells us that there was a great earthquake, and the angel of the Lord descended from heaven and came and took away the stone. It would seem that the angel descended visibly from heaven; aroused by the earthquake, the soldiers on guard beheld with astonishment the descent of the angel; they saw him draw near to the sepulchre and remove the stone covering. Some of the women enter the sepulchre and see a young man sitting on the right side of the place where the body had lain: he was clothed in a long white robe. Luke mentions two men in shining garments. They saw one first and then the other. Mark says they were affrighted, which implies something supernatural in their appearance.

"And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth who was crucified; he is risen, he is not here; behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." Here then we have the first evangelist, a young man, apparently an inhabitant of heaven. Christ might have appeared immediately to his disciples, and given the first notification of his resurrection by a direct appeal to their senses. But the way of faith is that which commends itself to God; and so there is first the announcement by a young man found sitting in the empty sepulchre: he tells them that Jesus is risen and that it is in vain to seek the living among the dead; he reminds them that they have already a promise of Christ to meet them after his resurrection in Galilee, the province where believers were most numerous.

The forgotten promise.

Oh, how many mistakes and how much distress would they have escaped if they had only treasured in memory this precious promise of Christ. Abraham rebuked them; for by faith in the promise given him of world-wide blessing through Isaac, he hesitated not to lift his knife upon the promised one. And how often does it happen that the professed follower of Christ is overwhelmed with sorrows the means of dissipating which have been previously given him in a promise now forgotten and buried in his memory beneath the accumulation of present things.

"And they went out quickly and fled from the sepulchre; for they trembled and were amazed; neither said they anything to any man; for they were afraid." Let the reader read this verse again, while we ask him what he thinks of it as the concluding verse of Mark's Gospel; for there are some who wish to make the Gospel terminate there, the remaining verses not being found in the Sinaitic and Vatican codices. The Alexandrine has it, and we are satisfied that it belongs to the sacred text.

Basides the three women mentioned there were others who had come with them or joined them. Mary Magdalane appears to have remained behind; perhaps she was not among those that entered the sepulchre.

Two questions present themselves. Our Lord told his disciples that he would rise again on the third day, after three days, and even after three days and nights. He did rise on the third day; crucified on Friday, he rose on Sunday. But why were those terms mentioned. Jesus seems to have had in mind the eclipse of faith in the minds of his disciples; the period of time during which their great tribulation and agony would endure. This began on Thursday evening, when they saw their Lord bound and led away captive, and it terminated on Sunday evening, when being assembled together Jesus stood in the midst and all doubt of his resurrection banished from their minds. He would prepare them for this longer term; but as a matter of fact, he shortened it for the elect's sake Again, why did he refer them to Galilee as the place of meeting, when in fact he appeared to them in Jerusalem on the very day of his resurrection? It was his plan and purpose to meet them in Galilee, and if they had clung to the promise in faith, he would there have first met them. Having faith in his word they would have been sustained and armed against the fierce trial of that time, and would have cheerfully made haste to get away from Jerusalem. But this faith so grievously failed them that they were rendered helpless and incapable of any effort, and could not get away from Jerusalem until they had ascertained beyond a doubt the fact of his resurrection.

WEEKLY REVIEW.

—A contemporary seems to think it quite an act of supererogation on the part of H. E. the Governor to apologize for holding a Durbar on the Sabbath-day. We are very glad that His Excellency showed that he had some sense of the obligation to keep the Lord's Day, but we would have been much better satisfied if he had honoured the day by not holding the Durbar. The people of this country do not respect us for making light of the claims of religion, and would think much better of us if we showed more deference to those claims. God has very generously given us six days for secular business, and it is seldom that any real necessity exists for working on the seventh.

—With reference to the passage "The Spirit of God witnesseth with our spirit," it is important to observe that the preposition is *with* not *to*. The Spirit witnesseth along with our spirit. The presence of the Spirit of God is the witness of the Spirit. As many as are led by the Spirit of God they are the children of God. This is true in the case of the justified. John in his epistle tells us how we may know that we are in Christ and the Spirit in us. "Hereby we do know that we know him if we keep his commandments."—"Hereby know we that we are in him, when we keep his word." The love of God is said to be perfected in the man that keepeth his word. 1 John ii. 3, 5. "Ye know that every one that doeth righteousness is born of him." 29. "We know that we have passed from death unto life, because we love the brethren." "Hereby we know that he abideth in us, by the Spirit whom he hath given us." iii. 14, 24. iv. 13. "We know that whosoever is born of God

sinneth not." When a Christian attains to such a faith as the promises demand, he is overwhelmed with the perception of the fulness of his inheritance in Christ; he rejoices with joy unspeakable in the all-sufficiency of Christ to all his need. This is not entire sanctification, but the discovery of the means of vanquishing sin. It is one thing to put on armour and another to fight the battle. Entire sanctification consists in loving God with all the heart, soul, mind and strength, *habitually*; and our neighbour as ourselves *habitually*. The Spirit's sovereignty within us is shown by a life characterized by love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. The longer we consider this matter the more are we persuaded of the importance of insisting upon those evidences that are so conspicuously and constantly referred to in the epistles. There would be to-day a hundred believers for the blessing of perfect love for one that is, if those who professed to have it had been careful to exhibit it in perfect love to their neighbours and all with whom they have business transactions.

—The *Indian Witness* reports the death of Rev. W. F. C. May Smith who was admitted to the S. India Conference at Calcutta in December last and appointed to Bandakui where he had already spent a year in earnest labour for the Lord. He was converted in Allahabad a couple of years ago, and immediately felt an ardent desire to devote himself to the Gospel ministry, though he was in delicate health. He gave up his secular employment and took work in connection with the Methodist Church, on the Allahabad district. He was much used of the Lord, and his memory will continue to be a power for good with those that knew him. His service has been brief but blessed. Hearing that he was sinking Dr. Valentine had him removed to his own house in Agra, and watched over him with great kindness and assiduity during his remaining hours. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

—The Collector of Poona having issued an order forbidding Holi fires in some of the thoroughfares of the city, there has been a meeting of Hindoos to consider the order, and a report of the meeting is given by a contemporary. One of the speakers said:

There is certainly a necessity to put a stop to such proceedings as the Holi fires, and other obscene things that some of us do in these holidays. But the movement must come from ourselves. Do you think it proper that collectors and governors should come in and say to us, These bad practices are the bane of India, and so we will remove such? Will they? Can they do it, after granting us, poor Hindus, perfect liberty and security in performing our religious rites and ceremonies? Was the proclamation of 1858 issued to be thrown aside so soon? Do our rulers think that we shall give up these practices if they force us to it? Of course not!

It is rather too late in the day to deny the Government the right to put a stop to public performances of an immoral or pernicious nature because they happen to have religious associations. Educated Natives know that such practices have no real religions sanction, and are glad to have the authorities interfere to hinder them, though they themselves would have hesitated to ask for their prohibition, through fear of reproach. Thus hook-swinging and similar austerities, the obscenities of the Yellapah festival, Meriah sacrifices, &c. &c., have been stopped, and the licence of the Holi Saturnalia has been greatly abridged. The Poona remonstrants themselves acknowledge that there is a necessity for discontinuing the practices referred to, but they do not wish the Government to take the initiative in the matter. Let them be thankful that Government is willing to do it. These things are not matters of faith so much as of amusement, and may be compared to the carnival in Roman Catholic countries. The Holi festival this year synchronizes with the Easter festival.

—The Rev. E. H. Bickersteth has written a pamphlet entitled "Evangelical Eclecticism" in which he says that the vast majority of sound High Churchmen and orthodox Broad Churchmen hold fast to the fundamental doctrines of the Reformed Catholic Church, to the saving of their souls and the sanctifying of their lives. He thinks that the Evangelicals ought to meet the Ritualists half way in respect of pulpit dress, choir music, and morning week-day services.

—We are glad to hear from the Rev. T. H. Oakes of Madras that his sister has lately arrived from England to engage in mission work in this country, and has received a hearty welcome from the members of the M. E. Church at a social meeting in the Methodist Seminary, Vepery. "She will assist Mrs. S. W. Stephens, Head-mistress of the school, and with a view to co-operation with other ladies proceeds with the study of Tamil that she may engage in Zenana work."

—Missionaries entered Japan in 1859, but had to wait patiently nearly 13 years before they could preach publicly, or do any thing in the way of disseminating literature. The outlook was then unpromising enough. Edicts against Christianity were to be seen all over the Empire, making it a capital offence to give heed to that religion. One would have naturally said that many, many years must go by before it could begin to obtain a footing. So late as 1871 Yeinosuki, a teacher of one of the missionaries, was thrown into prison because he had read the New Testament in Chinese, and died in prison the following year. The difficulties in the way of the conversion of Mahomedans in Turkey are not greater than those which only about ten years ago opposed the conversion of Japanese. How little could any one then anticipate that the door would be so soon opened and so widely opened for the prosecution of mission work. On the 20th of February, 1873, an order was issued to remove from the bulletin-boards all over the empire the edicts against Christianity after they had been there 236 years. In the same year some 2000 Roman-Catholics were released from prison. There are now in Japan 75 ordained missionaries and 50 ordained Native pastors, 200 evangelists, 4500 communicants. A missionary who has been there ten years says that the prejudice is largely gone and calls come from every direction for the Gospel. The Christian Sabbath has been adopted as a national holiday! The nation has taken a sudden leap and reached a position in some respects in advance of that occupied by India. Railways, telegraphs, lines of steamers, Postal and Money Order systems tell of the material progress made in connection with this abandonment of prejudice. The following facts are stated by Rev. Dr. Davis:

The first newspaper was started in 1871 and there are now over three hundred newspapers published in the empire. A common-school system, similar to that of the United States, was established a few years ago; and now, for the first time in the history of Japan, the girls of the masses are taught the rudiments of an education, being gathered with the boys in these schools. Normal schools are established, and also a few middle schools, and a large Imperial University in the capital, Tokio. There is a standing army numbering thirty-five thousand in peace, and fifty thousand in time of war. There is a foreign-drilled navy also with about thirty vessels, manned by four thousand sailors. The police number about twenty-five thousand men. They have one of the finest mints in the world, with twelve coining-presses, thirty-seven melting-furnaces, a sulphuric acid and a nitric acid manufactory. About forty lighthouses light up the dangerous coasts. There are dockyards, iron foundries, paper-mills, and type and printing-press manufactories.

This great and sudden upheaval, like that of Madagascar, shows that it is not in vain that Christians are offering the prayer 'Thy kingdom come,' and rebukes the unbelief that tells us that India and China must take centuries to get into the full light of the Gospel, reminding us of the prophecy "a nation shall be born in a day." To be exact the promise is on a grander scale even: "Shall the earth be made to bring forth in one day? shall a nation be born at once?"

—The Bombay *War-Cry* of last Wednesday is in the form of a "Gazette Extraordinary" containing a brief account of the trial of the Salvation Army, and a pretty full report of Mr. Ingram's defence, which is very able and thorough and to our minds convincing. The charge against the Salvationists is that their procession *was likely to cause* a disturbance of the public peace. The evidence to show that there was no such likelihood is, to say the least, satisfactory. If there was any likelihood of open resistance it could only have been induced by the evident animus of the authorities towards the Salvationists; for every where else they have been heartily welcomed by all classes of the Native community. In every large town of India there are *budmashes* willing to insult or outrage people of another faith if the police are willing to let them, just as there would be a vast increase of theft and fraud if the police would wink at such things. But given a faithful body of Police, there is reason to believe that Hindoos, Mahomedans Parsees and Christians may safely observe those religious ceremonies and usages which they consider binding.

—The only plea advanced by Mr. Ingram about which we have any doubt, is the following:

It has also been proved that processions of this kind, and such as have certainly a proselytising object, are strictly in accordance with the practice of Jesus Christ and of his immediate followers, and with the positive commands contained in the religious Law Book of Christians—the Bible. It was for this reason that the early Christians met with such bitter opposition, and were charged with turning the world upside down.

The book of Acts is the most reliable account we have of the methods pursued by the apostles in making known the Gospel to heathen nations, and we do not find in these records any thing to show that they

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employed processions or instrumental music or banners or even that they sang the Gospel to the people. We have reports of their addresses and notices of the way in which they sought to arrest the attention of the inhabitants of the various cities they visited. There is this however to be said that they wrought miracles in the name of the Lord Jesus, and thus powerfully arrested the attention of men. It may be said that as we have not miracles, we may legitimately employ sensational means of drawing attention. It may also be said that there is much in the procedure of all the churches that is not commended to us in the Acts of the Apostles, and that the evangelist is expected to adapt himself to the particular exigencies and circumstances of his field. We do not deny this. Still we should hardly class these modern methods among the fundamentals of religion. There is this one thing to be said for the course pursued by the Bombay authorities, that it was natural for them to suppose that the peculiarities of the Salvation Army were not to be classed with the essentials of religion. It would not however be a safe thing to commit to the Police the determination of what is essential and what is not. When the Calcutta Commissioner of Police issued an order that there should be no preaching in the public squares, a number of missionaries thought that an important principle was at stake, and that compliance with such an order would have the effect of greatly restricting the open-air preaching of the Gospel, and they accordingly felt it their duty to go on with their preaching in the squares. They were arrested and tried and acquitted; the Commissioner of Police was found to have acted *ultra vires*, and the ill-judged order was revoked. The Salvationists have excellent audiences in their tent day after day and week after week, to whom they may make known the Gospel with all latitude and amplitude. But they think their mission is to the entire community, and sincerely believe that these sensational methods are adapted to make the multitude acquainted with the way of salvation. The Natives employ very sensational means indeed (painfully so at times) to advertise their religious convictions to the world, as in the Mohurrum, Holee, Gunputtee festival, Cocoa-nut day, Janamashtami, &c. &c. and it is not easy to see why those Christians who feel led to do so should not employ special means of making known salvation through Christ.

—The *Pall Mall Gazette* speaking of Sir John Lawrence, says:

> Abstractedly, he appeared to think that the missionaries ought to convert India to Chistianity, but it is doubtful whether he thought that they would ever convert it. He always maintained in the strongest way that the Sepoy Mutiny arose out of a religious panic and nothing else, and he scouted the notion that it was a political movement. He never forgave a public servant for open disrespect to native religious opinion, however laudable his intentions might be.

The Mutiny had its origin in pride of Caste, not in religion except so far as Caste becomes a religion. The *Friend of India* said that revolutions are not made by grease, but if grease is given to those who think all the world of their Caste scruples, it is quite adequate to such a result. The thing to be noticed is that the offence given to the Bengal sepoy was not given by any thing that missionaries had said or done, or by the addresses of preaching Colonels, but by the very Government that had been willing to make any sacrifice rather then wound their caste scruples. Having pampered and intensified the caste feeling, it one day made a mistake and issued cartridges containing grease and a panic went through the regiments, and the alarm went from one garrison to another. Ambitious men then saw their opportunity and the mutiny became a military rebellion.

—The Town-Hall was well filled by Anglo-Indians and East Indians on Wednesday last to hear Mr. White on the very successful efforts made at Madras to organize this class. Mr. White seemed to carry the feelings of the large audience entirely with him, and it was decided to form a similar Association in Bombay. A Committee was appointed to take the preliminary steps requisite to this end.

—Major Tucker has been sentenced to one month's imprisonment, and three other members of the Salvation Army to a fine of Rs. 25 each, or, in default, a week's imprisonment. There has been an evident unwillingness of the authorities to proceed to this extreme, knowing that it only enhances the sympathy felt for the Salvationists, but as they were still more unwilling to renounce the position taken up by them with regard to the processions, they had no alternative. Major Tucker accepts the sentence with all cheerfulness believing that this too will work together with other things for the advancement of the cause he has at heart. It is abont 20 years (we think) since the Rev. Mr. Long, C. M. S. underwent a month's imprisonment at Calcutta for the crime of having translated into English a Bengallee play, reflecting on the Indi go planters.

—It has been mentioned in our columns that the people in England who want to put down the processions and open-air demonstations of the Salvation Army without the aid of the Police, have here and there organized themselves into what they call, in derision of the enemy, a Skeleton Army, falling upon the Salvationists wherever they found them. A Skeleton Army of very formidable roughs has been formed in London, and nothing can exceed the brutality with which they have attacked the Salvationists there. They have mustered in such force as to make the Police retreat before them. General Booth has consequently for the present ordered the discontinuance of the Salvation Army open-air demonstrations in that capital.

—Bombay is losing for some 18 months or so one of its most respected and influential members, Mr. Henry Conder, General Traffic Manager of the G. I. P. R. Mr. Conder has been a good many years in Bombay and is identified with almost every Christian work common to the evangelical churches. He has been a tower of strength to the Young Men's Chr. Association, and has been an earnest and diligent member of the Tract and Book Society and Bible Society, and has taken a very active interest in the Scottish Orphanage and the Scottish Schools. We trust that he will be carried safely in his journey round the world and be enabled to return to Bombay in increased vigour in 1884.

Salvation Army Prosecution.

(Communicated.)

Once more the police have carried through another prosecution of the Salvationists in a manner satisfactory to themselves, no doubt, and to avowed opponents of the Salvation Army, but it may be questioned, if the friends of equal rights and religious liberty can regard the trial in this light. An effort was made in the beginning of the trial to make it appear that the present case was simply a repetition of previous ones: and instead of its being dealt with on its own merits, attempts were made to refuse evidence bearing on the fact that the 'Salvationists' were popular throughout India, and not regarded as offending the religious feelings of the people. Great importance has been again attached to police evidence—the mere assertions of a probability of a riot. But if one thing has been made clearer than another by this trial, it is this, that the present police position is one they have assumed in obedience to orders from Government. The police only took action in accordance with a telegram from the Chief Secretary of the local government, and it was abundantly proved that the arrest was the result of a determination of the authorities *in any circumstances* to stop the processions of the "army." On the particular occasion of the last arrest, Mr. Smith was in waiting at Falkland Road to order the dispersion. Consistency on the part of the police would have required the issue of the order to disperse in Khetwadi Lane—the starting point, for nothing occurred in Falkland Road which had not occurred in Khetwadi Lane The crown prosecution considerably annoyed Sir Frank Souter by producing a telegram from the chief secretary, which had never seen the light before. The episode in connection with this was the cause of some excitement in court, but curiously no reference is made to it in the papers. The prosecution in cross examination made a mistake in asking Sir Frank if he had acted under instructions contained in a certain telegram, which he read. Sir Frank said "Yes," but it was at once discovered thst this telegram bore a date subsequent to the recall of the music licence, and the answer of Sir Frank suggested that there was another telegram. This Mr. Cleveland was very unwilling to produce, when counsel claimed his right to see it, in asmuch as witness was being cross-examined in regard to it. But after a few moments' hesitation, Mr. Cleveland handed it to counsel saying "Take it: you will hever be happy till you see it." The Commissioner saw this with undisguised anger, and rising, protested against his private papers being given to the defence. It was now, however, too late to protest: and all the world may know that the prosecutions of the 'army' have not resulted from Sir Frank Souter, nor from any well established apprehension in the mind of the police, but *simply and solely* because the Government saw fit to issue an edict for their suppression. An imagination that the people of India would be offended at the methods of the Salvation Army (or would be led to think unfavourably of Christianity) existed in the mind of Government, and so the army must be put down. Why do not the authorities admit this? Why do the magistrate ignore this?

The willingness of Mr. Tucker to make some arrangement with the police also appeared clear. He stopped music, removed the objectionable inscription on the banner and was ready to accept a *route* prescribed by the police. But no—the police must obey the Government, and so the compromise failed. To blame Mr. Tucker for this failure is most unjustifiable.

It is to be hoped that public attention in England will now be directed to this case, when a British subject is imprisoned for one month, because Government thinks his methods should be suppressed. It is time to draw attention to the fact that it was not the police,

but government who took the initiative here. It is said in certain quarters that the law is so, and so, and the Salvationists should obey it. If the law is so clear, and distinct, why did H. E. the Governor deem it necessary to interfere at all? Truly this is a clear proof that no law empowers the Police to suppress this body. But if the law is such that the Commissioner has power to suppress the army—the thing we dispute,—is it not time that public attention be drawn to the matter that so there may be agitation for the repeal of such an obnoxious law. The chief objection to the old Censorship of the Press was that the *personal* views of the Censor for the time could influence his decisions apart from the merits of any book submitted to him. If the present law gives the Commissioner power to suppress, then most certainly it is most un-English and should at once be repealed.

NOTICES OF BOOKS AND REPORTS.

"REPORT of the Missions of the N. I. Conference of the Methodist Episc. Church." These Missions are in Oudh, Rohilcund, Amroha and Kumaon. The members on the roll at the close of 1882 were 1562 probationers and 1999 members. There are 82 local preachers. 499 adults were baptized last year. Sunday scholars 15,397, an increase of 2286. Three very successful vernacular camp-meetings were held last year. The Industrial school at Cawnpoor has been a success. Native Christians not suited to professional life, and still willing to work, find remunerative employment there. A good report is given of the Centennial School at Lucknow; both school and boarding-school crowded. At Lucknow both the English Church and the Native Church are self-supporting. At Gondah five families have come out on the Lord's side. A favourable account is given of the Memorial School Cawnpore, under Rev. Mr. Neeld. Dr. Johnson has charge of the Industrial school. A great many stations are in charge of Native ministers. The interest among the Chamars is extending; many have embraced Christianity; but conversions of people of high caste also take place. We have marked some portions of this interesting Report for transfer to our columns.

The Bombay Guardian.

SATURDAY, MARCH 10, 1883.

DEFECTIVE PREACHING.

We have marked for insertion in our columns an excellent article by Dr. Cuyler, pointing out a very common defect in the preaching of the Gospel, a deficiency in the presentation of the character and claims of God. The Gospel is dwelt upon as the expression of God's good will towards men, of his interest in sinners and readiness to save them; and they are urged to accept the gift of God that comes to them without money and without price. The Gospel is this; it is a marvellous expression of God's good will; salvation is a free gift; all that men have to do is to receive Christ. But they cannot receive Christ unless they know Christ. They must have faith in him as he is and not as he is not. Christ is the most uncompromising hater of sin that ever walked this earth, and unless our faith take hold of him as such, it is not a true faith. "This is eternal life that they may know thee the only true God and Jesus Christ whom thou hast sent." The salvation of Christ is a salvation from sin. What Christ is combating in our behalf is not future punishment, but sin, which has in itself the elements of hell. Unto them that believe, Christ is precious because they know something about sin, and about the importance of being delivered from it. If there is a danger of men being misled in Christian lands by such a defective presentation of the Gospel as we have referred to, much more is it the case in heathen countries. Christ is in the first instance a mere name, and men need to be instructed as to the character, teaching and work of the person represented by that name. To know the love of God, men must know the holiness and majesty of God. The great error of the heathen is in regard to the estimate which God forms of sin. They think that God takes a very lenient view of their sins, so that a little strictness in some lines of duty on their part will make up for their sins. It is a great mistake to suppose that the hearts of the heathen are hungering and thirsting after salvation, or that they are deeply burdened with a sense of sin and danger. A few of them practice austerities without renouncing sin and they do it that they may acquire fame as holy men. As a rule the Natives of India have no such sense of sin as leads them to welcome the Gospel offer of deliverance. They are told that Christ died to redeem us, but cannot at all understand why it should be necessary. It is overlooked by many who urge them to believe on Christ that God gave first a ministration of condemnation, a dispensation of the law, that they might know him as a sovereign and righteous ruler, and learn something of the heinousness of sin. How did the Apostles present the Gospel to the heathen? Look at Paul's address to the Athenians. He preached to them the Unknown God, telling them plainly that they knew not God, and bidding them seek him, declaring that God now commands all men every where to repent, having fixed a day in which he will judge the world in righteousness by One whom he has ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead. The resurrection of Christ is a proof that God will judge the world in righteousness. We believe with Dr. Cuyler that the reason why many who profess to receive Christ do not endure but fall away, is that they never had any proper conviction of sin, never any proper conception of the holiness of God. The love of God appears amazing to those who know the holiness of God, and on them it has a mighty power to turn from sin. To whom much is forgiven the same loveth much. And it is the greatness and purity of God that makes sin appear very heinous. We see then how necessary it is that the people of this country should come to the knowledge of the claims of God, his character, his authority, in order that they may appreciate the offer of pardon. No one can too earnestly or prayerfully consider this subject that he may know how to present the Gospel to the people in the most effective way.

REMINISCENCES. CCIX.

EXTRACTS from diary, Bombay, 1849.

March 5. I asked the question this night at the monthly Prayer-meeting, Did God after the death of the Apostles tear out certain leaves from the Bible? If not, then their Bible is ours, their Christ is ours, their privileges ours. And if we, after considering their acts, search for the charter that authorized those acts, we find it fully drawn out in our own Bibles. We do not find that they ever went a tittle beyond the reach of our promises.—It is a most pregnant truth that the Apostles' Bible is our Bible; for it follows that their privileges are ours. "God always causeth me to triumph in every place" said Paul. By what weapon? By the sword of the Spirit, the word of God.

March 6. Suppose the Bible bequeathed to me by E. M. had been withheld by her friends, how great would have been their crime, both against me and against the dead. They would have shown themselves the enemies both of her and of me. But they did not so. They felt that the book was not theirs; they were simply her executors; and they showed their love for her, by their alacrity in conveying it to me.—Christ in dying, bequeathed to me many precious gifts, all summed up in the fulness of the Holy Ghost. In the 17th of John, he makes the Father his executor. If the Father should now refuse to convey to me the blessings bequeathed by Christ, he would show himself at once the enemy of Christ and of me, and be morever chargeable with a breach of trust. The Holy Ghost is no more his, but mine. And as is his loss to Jesus will be his alacrity in answering my prayer.

"If two of you be agreed touching any thing &c."—I am alone in my present exercises.—How could it be otherwise? If I told any body what I was seeking, they would think me crazy. If God wanted me to have a coadjutor is these prayers, he would have sent me one.—But in fact I am not alone. There is another praying with me, even the Lord Jesus Christ. He and I are agreed as touching this thing. He has communicated to me his desires and taught me how to pray. How shall we not prevail?

His word shall accomplish that for which he has sent it. If a man gives a promissory note, the design is to lead the receiver to present himself on a certain day and obtain the sum mentioned. What is the end proposed by God in the gift of his word? It seems to me this, viz., to lead sinners to ask to be baptized with the Holy Ghost, and obtain their petition, and renew the days of Pentecost. Pentecost was a specimen day, a day that signalized the coming of the Spirit to our world. But the Spirit came to abide with us forever, therefore every day should be a Pentecost, so long as there remain souls to be converted. Pentecost was an expression of the success of the atonement. The Holy Ghost came rushing down in that style to show how completely the Lamb of God had taken away the sins of the world. Has the merit of the atonement died out, or become diminished? Have the sins of the world come back upon us, and do we need another Calvary to have another Pentecost? No. Christ said to his disciples, "Hitherto have ye asked nothing in my name; ask and receive that your joy may be full." When Christ ascended, they began to obey this command, and immediately the heavens were opened, and the Spirit poured out and 3000 were converted. If a prayer offered in Christ's name, in reliance on Christ's promise, prevailed so gloriously then, why may it not again? 50 days before, those men had forsaken Christ and denied him. I have been more than 50 days in intense prayer for this blessing; and my belief is that the Lord's arm is not shortened, his ear not heavy, his promise not shrivelled, the name of Christ has not lost its talismanic power. When Christ entered the everlasting gates, he left them open behind him, that he might from his throne of grace pour down those unsearchable riches he had purchased for man.

Mark ix. 34. "By the way they had disputed among themselves which of them should

be greatest." How many of our disputes are really about this while they seem to be about something very different. Ostensibly about church forms and governments, but really about this. Well for a man to be sure that it is not about this.

41. "Ye belong to Christ." This is our greatness. Our greatness like our righteousness in imputed. We are great only because all greatness is Christ's, and we belong to him. If we be the merest infant and belong to him, we have it. We cannot then esteem ourselves above others. To do so is to put ourselves above Christ.

Throughout these verses is beautifully exhibited how faith is an identifying link between Christ and the Christian. What happens to the Christian happens to Christ. The highest reward is offered to him who will do good to believers; and those who do evil to them are threatened with the most awful judgments, as awful as those pronounced on those who reject Christ himself. Christ invests the believer with his own prerogatives. A delightful inference is that if He offered such rewards to those who would seek our good, he himself would seek it. He stands in the midst of mankind as a merchant, saying, A thousand fold to him who will give any good thing to my follower. He thus goes among men, purchasing kindnesses for Christians. But surely he will give what he has already purchased. He first went to God with Calvary and purchased all power and all grace, things present and things to come; will he not dispense them? He is willing, and the unwillingness of men to bless us, only increases his own willingness. There promises are intended chiefly for us to lead us to trust in him and receive from him.

TITLES OF CHRISTIANS. IV.

Friends.

Abraham was honoured with the title of the friend of God. But what was the privilege of the few in patriarchal times, is available for many in pentecostal times. If God spared not his own Son but gave him up for us all, how shall he not with him freely give us all things? The surrender of his Son into the hands of wicked men, is the greatest possible expression of good-will to every one that believeth. "Henceforth I call you not servants but friends" says Christ; "for all things that I heard of my Father I have made known unto you." The Lord Jesus has treated us with unreserved cordiality; he keeps no secret from us, but just so far as we are able to understand him he communicates to us what his Father communicates to him. Some people treat us with great civility; they evidently wish us well; but they do not fully unbosom themselves to us; there are some things that they reserve for the more intimate converse which they have with certain friends. A king may bestow favours upon many people, but nobody thinks it strange if his friendship should be reserved for a few who stand on a more intimate footing. There was a son who had been guilty of some scandalous offence, whose father felt very keenly the disgrace thus brought upon the family, and for a while forbad his son his house; and afterwards was persauded to receive him back. The young man, after that, was an inmate of his father's house, and sat with the other children at his board; but his father took no notice of him, never looked at him, or listened to him, but acted as though he were not aware of his presence, conversing with every other child but altogether ignoring him. This was more than the youth could bear, and he took an early opportunity of forsaking his father's house, never to return. What a sad thing it would be if God were to receive us on such terms as this, forgiving our sins but acting as though he knew us not, keeping us at arm's length and looking coldly upon us and never once addressing us. Many people seem to think God does this very thing, and that he always remembers our sinfulness. No, when God receives the returning prodigal it is with open arms. Jesus says 'Ye are my friends if ye do whatsoever I command you.' God shows his friendship to us by admitting us to the inner circle of his own feelings and purposes and preferences; and he expects us to show that we are his friends by having entire confidence towards him, withholding nothing, having no secrets. This means walking in the light as God is in the light. It will not do to cherish intimacy with the Lord on the Lord's day, and prosecute our worldly business without him. The writer when a young man was a book-keeper and on a certain occasion when a partner in the firm had made some entries in the book, deliberately tore out the leaves, having the idea that nobody should interfere with him. But when we become Christ's, all that we have is Christ's and our account books must be kept under his eye; he may tear out our leaves, not we his. Our plans must all be submitted to him and sanctioned by him; still better, inspired by him.

We cannot be the friend of God and the friend of those that hate God. When Judas began to have friendly intercourse with the priests and elders, it was hypocrisy in him to profess to be the friend of Christ and to greet him with a kiss. If any man will be a friend of the world, the same is the enemy of God. That is to say, when we are with worldly people we are not to let it appear that we sympathize with them in the controversy that is between them and God. We are to show friendliness towards them but not towards their sins; we are to walk lovingly and conciliatingly towards them that we may win them to Christ. What better kindness can we show them than to give them Christ's words of admonition and of invitation? And above all to give these words expression in our lives? The world must not be allowed to dictate the topics of our conversation, and the mode of treating them. If we are the friends of Christ, his honour will be unspeakably dear to us, and we shall gladly sacrifice all personal advantages to promote his honour. David and Jonathan were true friends and each was willing to sacrifice himself for the sake of the other. We are the friends of Christ's people, because he has told us that whatever we do to them he will consider done to himself, giving us thus continual opportunities of showing our affection towards him. And this way of looking at the matter will cause us to make no distinction between rich and poor, lettered and uncultivated, Native and European. "Unto one of the least of these my brethren." A friend is one to whom we can confidently look to aid us to the full extent of our ability in time of difficulty. Receprocity cannot always be shown in the same way; the poor man cannot requite his rich friend by costly presents, but he can share his pittance with some needy brother; he can speak for the Master like the poor man mentioned in John ix whose eyes Christ had opened; he can tell abroad the honour of his Lord and make mention of his righteous acts, and cleave to his least-reputed commandments, such as the Sabbath, when the world calls most loudly for the neglect of it.

Are you the friend of Christ? Would you like it that men should show you just such friendship as you are showing Christ. You know that the heart of Christ is set upon getting sinners saved; what is your heart set upon? Christ, you know, hates sin with a perfect hatred; what do you most hate and most energetically make war upon?

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

Entire Sanctification.

(Continued.)

To the Editor of the Bombay Guardian.

Dear Sir,—We shall now endeavour to give a few *evidences* of the attainment of this Blessing or how we may know we are sanctified.—

1. By *The Witness of the Spirit.*—Dr. Foster says,—"If you ask us to explain the meaning of the *Spirit Witnessing*—we might be at a loss to do so.—The mode is exceedingly difficult, either to explain, understand, or concive; but the thing itself every Christian knows from experience and upon the authority of God's word. This is sufficient; nothing more can be necessary, however desireable."—Mr. Wesley says.—"It is hard to find words that will explain the deep things of God.—Indeed there is none that will adequately express *what and how the Spirit of God works in man.*"—We *know it is a consciousness wrought in the human soul that a* Change is Effected. He witnesseth the change, and assures us of it and although we cannot tell how, yet the soul knows it beyond a doubt. "It is better felt than expressed." The Spirit itself witnesseth with our Spirit, that we are the children of God! Rom: viii. 16.

2. *By the perfect absence of all unbelief.* Prior to the attainment of this blessing there is a great tendency to sometimes disbelieve God. The magnitude and greatness of the promises stagger our faith. But after the attainment of this experience it would be a wonder if all did not believe—without the slightest inclination to doubt. If the *feelings* are not overpowering, *Faith* ought to be all conquering. Mr. McDonald says, "Those who exercise faith for full salvation are conscious of having *believed and of abiding in that Faith through which they are saved.*" Let me add a word of caution. Do not look for too much, more than God sees fit to give. Do not look to be smitten to the earth by the power of God, to be overwhemed with divine glory. Do not look to have your tongue unloosed in an uncommon degree, so that you may speak or write with great correctness, intelligence and power, without thought and without preparation. Simply look to be saved from sin, all sin, and the power of sin, and filled with love, pure love, fulness of love to God. It *may* come *"with observation"* and it may come in the *small still voice.* You may be wafted to heaven in a tempest tossed ocean, as by a "rushing mighty wind," and you may be borne upon a sea without a ripple, sped by breezes soft as the balmy air of Eden.

The evidence may be delayed for a time, of short duration or long, but fear not, be not dismayed, the *time will come, must surely come* when faith will be victorious, most gloriously victorious, and the soul shall find rest, permanent rest, blessed rest— in God.

"Come as thou will, I that resign.
But O, my Jesus come."

H. A. G.

NOTICES.

Baptist Church, (Bellasis Road Byculla.) The *Anniversary Services* of the Church will be held on Sunday, (the 11th inst.,) when it is expected that the Rev. James Smith of Delhi, who is retiring from the Indian Mission Field, will preach at 11 A. M. and 6 P. M.

We neglected to mention last week the receipt (anonymously) of 4½ annas for insufficient postage on a letter from Jerusalem A second bearing letter from Jerusalem was brought to us but we declined receiving it.

We acknowledge receipt of Rs. 4 for the Salvation Army from Sasvad.

A service of song entitled "St. Paul" will be given at the Grant Road Methodist Church, on the 13th instant, at 7-30 p.m. Admission free, but a collection will be taken. Copies of the words of songs will be given to all present.

Epitome of News.

Saturday, March. 3.

—*Bombay Gazette*: Last evening an electric light of extraordinary intensity was displayed at the entrance of the *Bombay Gazette* office in Rampart-row. It was produced by a Serrin lamp burning charcoal pencils half an inch in diameter and coming in contact vertically. A Gramme machine of simple construction fed the light, which equalled 5,000 candles. The usual light burning in front of the office gives 500 candle power, and it illuminates the space in front, as every one knows; the 5,000 candle power Serrin made this light of no more account than a farthing rushlight. This is the most powerful light yet seen in India.

—A sad accident is reported from Bahawalpur. The Nawab's only son was killed by an explosion of fire-works caused by the carelessness of a servant.

Monday, March 5.

—We acknowledge with thanks receipt of the following: *Monthly Guide* of the G. I. P. R. with Time and Fare tables; for March. Price one anna.—*Indian Railway Traveller's Guide* for March, published at the Bombay Gazette Office; Price, 8 annas.

—Progress: Prof. Max Muller, in his lectures delivered last year at Cambridge, 'What can India Teach Us?' assigns a very modern date to the whole of the so-called classical Sanskrit literature. Kâlidâsa's plays, such as Sakuntalâ and 'Urvasî,' which were hitherto referred to the Augustan age of the first century B C., are relegated to the sixth century A. D.; and the Laws of Manu, which Sis William Jones placed 1280 B. C.. Elphinstone about 900 B. C., and others 500 B. C., are assigned to a date not earlier, and possibly much later, than the fourth century after Christ.

—Among the witnesses called by the Salvationists on Saturday were Rev. Dr. A. G. Fraser, Rev. C. P. Hard, Mr. Drew of Mhow, Mrs. Tucker, Mrs. Gladwin, and Rev. Mr. Gladwin. Mr. Ingram asked that the Viceroy of India, the Governor of Bombay, Lord Cairns, Sir William Harcourt, General Booth (of the Salvation Army in England), the Mayor of Guilford, Sir Edward Henderson, head of the London police, and several others might be examined on commission.

Dr. Fraser said: From his lengthened residence in the country and knowledge of the natives of the city of Bombay, he did not think there would be the slightest likelihood of a disturbance if the Salvation Army were allowed to parade through the native quarters of the town with music, singing and banners. To his knowledge the Salvationists were doing great good. Their exertions would be fraught with very great good if they were allowed to continue their work. He had abundant opportunity of ascertaining native feeling with regard to the Salvation Army. The feeling was one of great cordiality towards the Salvation Army.

—*Bombay Gazette*: A Female recruit lately enlisted into the Salvation Army is the wife of Mr. Denzil Onslow, M. P., who was once well known in Bengal as Sir R. Temple's private secretary, and as a good cricketer. The lady took part in the services held in the new Salvation Army barracks at Salisbury.

—*Madras Mail*: All right-minded people in and out of Ceylon will be glad to read the following letter announcing the decision of the Secretary of State for the Colonies on the notorious "wretched fall" case, which, it will be remembered, arose out of the unchristian and deliberate insult offered by Bishop Copleston to the Wesleyan community and the refusal of Sir James Longden's Government in any way to deal with the same. The answer to the Memorial of the Chairman of the South Ceylon Wesleyan Mission is as follows:—

Colonial Secretary's Office, Colombo, 21st Feb. 1883, Sir,—With reference to your letter of the 8th Dec. last forwarding a memorial to the Secretary of State, I am directed to acquaint you that a despatch has been received from the Secretary of State in which he requests that you may be informed that the Bishop's letter having no official character and relating to affairs which are not in any way under the control of the Government, His Lordship has not thought himself justified in taking cognizance of its contents.

I am at the same time to inform you that with a view of making it clear that letters written by the Bishop are not official documents, the Secretary of State has determined that henceforth they shall not be franked nor addressed externally as "On Her Majesty's Service."—I am, your obedient servant,

J. A. Swettenham, for Col. Secy.

Rev. J. Scott.

Tuesday, March 6.

—*Indian Witness*: It will be gratifying to the friends of temperance to learn that the new Archbishop of Canterbury occupies more advanced ground in relation to the great reform than has ever been assumed by any of his predecessors. He has pledged himself to use all the opportunities which his position gives him to promote "by legislation and other means" the cause of temperance in the conutry. Such language coming from the Primate of England is a very significant sign of the times.

—J. M. in the same: Jeypore is noted as being the handsomest city in India. We think it well deserves the title. Three broad straight streets, 120ft. wide, cross each other at right angles, dividing the city into six equal portions nearly the whole of one of these portions being occupied by the palace. The whole of these principal streets is fronted with buildings of different heights and designs but all in pink and white. These appear to be the state colours, as the uniform of the Maharajah's troops, I noticed, is also pink and white.

—A large convocation of Boodhist priests has been called at the famous temple of Loyasan, in Japan, to abolish the rules forbidding the priests to marry and to eat flesh.

—*Indian Witness*; Mr. H. G. Blackie, who was pastor of the Lall Bazaar Baptist Chapel a few years ago, has returned to Calcutta and taken a house in Dhurrumtolla Street. We believe it is his intention to devote himself to missionary work in India. Mr. Blackie has connected himself with the branch of the Brethren known as the "Exclusives," and will probably adapt his methods of labor to their views.

—The Surat, which is bringing out the mails due here on Tuesday next, will be late. She did not get away from Suez till Saturday, having been delayed by another vessel getting aground in the Canal.

—*Bombay Gazette*: Sir Frank Souter, Commissioner of Police, was called as a witness for the defence yesterday in the case against the Salvationists, the hearing of which was continued before Mr. Dosabhoy Framjee. Sir Frank said that in stopping the Army's processions he had acted under orders from His Excellency the Governor, to the effect that Major Tucker and his followers were to be allowed the same privileges as the missionaries, and might preach in open places, but should not be permitted to adopt proceedings calculated to wound the religious feelings of the people. He (Sir Frank) considered that the banner they carried, or rather the motto upon it, "Blood and Fire," was calculated to stir up animosity in the minds of ignorant persons, and that the wholesale designation of people as "sinners" was liable to wound their feelings. A suggestion, offered by the counsel for the defence, that the difficulty would be obviated by any Mahomedans or others who it was suspected might cause a disturbance being bound over, and the Salvationists also in their turn being bound over, to keep the peace, was discarded by the Magistrate; and Mr. Ingram having casually thrown out a hint that if these prosecutions were to be persisted in and the Salvationists committed to gaol for marching in procession, reinforcements would be sent from England and it would soon be necessary to enlarge the prisons, his worship postponed his decision till Friday to give parties an opportunity of arriving at a settlement.

—Same: The murder of Lieutenant Coode at Benares by a soldier has again raised the question as to whether soldiers should be allowed to carry twenty rounds of ball ammunition in their pouches, with which they can deal death and destruction around them, when goaded by passion or maddened by drink. The arguments against their being allowed to keep this ammunition in their pouches are patent to every one. They can never want it so suddenly as to make it necessary to have it on their person. It might be easily kept in the regimental magazine, and served out when wanted. If soldiers had not the means at hand to kill those against whom they felt sudden anger, the fit of rage would pass off comparatively harmlessly, and deeds regretted as soon as done would not be so common.

—The Eurasian Colony in Mysore does not appear to be in a vary flourishing condition. A correspondent writing to the *Madras Mail* says:—Almost the whole of the newly acquired land lies unploughed and bids fair to lie waste as long as it remains in the hands of its present holders, not a stone has been loid on the spot where the promised dwellings were to be; no stock of any kind has been provided; and, with the exception of what has been done by two enterprising land-holders who may be regarded as absentee settlers, there is absolutely nothing to show that there is even a remote prospect of any real work being done on the Eurasian Colony.—[Mr. White denies the above statement.]

Wednesday March 7.

—*Times of India*: A conference was held yesterday between Mr. Ingram, counsel for the Salvationists, and Mr. Brewin, Superintendent of Police, at the office and in the presence of Mr. Cleveland, Government Solicitor, to discuss the terms of compromise as proposed by the Salvationists. Mr. Cleveland, it is said, insisted that the Salvationists must obey the law and that they should act according to the orders of the police. As Mr. Ingram could not agree with the proposal, the matter was left to be disposed of by the magistrate.

—Mr. D. S. White, speaking of the Eurasian and Anglo-Indian Association at Madras, says:

In connection with the Madras Association, a building fund had been started. In Bombay such a fund ought to have been started long ago, for there were great complaints about house-rent being too high. In Madras, owing to the existence of such a fund, the tenants, after they had paid in rents the value of the houses, were given the title-deeds of the latter; and thus a number of people became house proprietor. The price of land in all thriving cities was great; but the community should get a piece of land outside which would be in railway communication with Bombay. A loan fund was also started in Madras; and by this means they had been able to save many a person from ruin and bankruptcy. Mr. White said in connection with this he would mention a matter which would seem almost incredible, but which was nevertheless a fact. About ten years ago, in Madras, fourteen men got together and started what they called a "deposit and benefit society." Each of them put down a rupee; and the money thus collected they lent out at small interest. The fund gradually increased, and now in the space of ten years, it stood at the amaziug figure of Rs. 1,70,000. The transactions of that fund amounted to about three lakhs,

—At a meeting of the Bombay Chamber of Commence yesterday, that body committed itself to the opinion that the Bill for the amendment of the Criminial Procedure Code is, under existing circumstances, uncalled for and ought not to have been introduced without first eliciting the opinions of the non-official classes whom the proposed change in the administration of the law will affect."

—*Times of India*: From Poona we hear further particulars of the sad event of last Saturday when a sepoy of the 16th Regiment N. I. ran amuck and shot two people dead. The murderer, who was a Hindustani sepoy of the name of Gungadeen Ahir, had determined to shoot his commanding officer, Colonel Griffith, because the latter had found it necessary, in the exercise of his duty, to punish him for trying to shirk duty by shamming rick. In accordance with this resolve, Gungadeen, after having murdered the unhappy woman with whom he had been living, and having fired into the regimental hospital, entered the compound of Colonel Griffith and shot down his syce. Colonel Griffith on hearing the sound of firing, and being informed that a sepoy of his regiment was killing people, at once seized his rifle, and came out into his compound. Gungadeen, on seeing the Colonel, instantly aimed at him, Colonel Griffith at the same time covering his assailant with his rifle. Gungadeen fired and happily missed the Colonel. He then ran away, follwed by Colonel Griffith, and having run some twenty yards, he once more turned round and fired, the ball flying high over Colonel Griffith's head. It was now Colonel Griffith's turn but just as he was about to shoot the cowardly assassin down, he saw that a woman and child were in the line of fire, and to avoid the chance of injuring them, he stayed his hand. Once more Gungadeen fled, but was shot down by a sepoy of the 16th, and now lies in the Civil Hospital badly wounded. Throughout the whole business, Coonel Griffith showed the utmost coolness andself-possession.

Thursday, March 8.

—The *Times'* correspondent at Geneva telegraphs, February 12:—

Miss Charlesworth, a young lady of 16, who has acted as Miss Booth's secretary, was yesterday expelled from the canton of Geneva, at six hours' notice; and to-day Miss Booth has shared the same fate. The grounds of Miss Charlesworth's expulsion, as stated in the decree of the Council of State, the original of which I have seen, are that she could not produce the written permission of her parents to reside in the canton, and had refused to undergo a police interrogation on Sunday morning.

13th: Miss Booth, accompanied by Madame de Gingins, a Genevan lady, left last night for Lausanne. On her arrival there she was informed that, in consequence of a despatch received from the authorities of Geneva, she would not be allowed to remain, and must leave Lausanne early next day. She went this morning to Berne, and unless she be expelled from that place, she will relate to the British Minister the particulars of the brutal persecution to which she has been subjected by the Government of the most democratic and least tolerant of European States.

—*Bombay Gazette*: A large meeting was held yesterday in the Town Hall for the purpose of hearing Mr. D. S. White on the question of starting an association in Western India to promote the interests of the domiciled European and Eurasian community. The Hon'ble Mr. Justice Bayley, who was called to the chair, expressed his deep sympathy with the objects of the proposed Association, which would no doubt commend themselves to everybody. Mr. White was cordially received, and his speech was listened to with marked attention. On the motion of Mr. J. N. Hawkins, seconded by Mr. J. Baird, a resolution was passed, urging the necessity of starting an Association for the protection and benefit of the community. A committee was appointed for the purpose of drawing up a constitution for the government and management of the Association. Thanks were voted to Mr. White for his interesting address, as also to the chairman; and the assembly broke up, after singing "God save the Queen."

—Mr. William Wordsworth, the last surviving son of the poet, died on the 7th February, at the Stepping-stones, Rydal, Westmoreland.

—It is stated that the telegraph wires which are carried over the tops of houses in London streets have lately increased in number to such an extent that it is considered high time that some supervision should be exercised over their general construction and arrangement. A strong gale of wind may any day bring down a number of these wires, together with the towers and chimneys to which they are attached. It is well to remember that a snapped wire would cut a man's head off. This being the case, people walk about the streets in more imminent peril of their lives than if they were in the midst of the Atlantic. Some of the principal streets in the City of London have over a thousand different wires running over head from house to house.

—A glover's apprentice at Prague, about eighteen years of age, has hanged himself, and left behind him a letter to his parents, stating that he had been selected by a secret society to take the life of one of the chief officers of the police of the city—Police Director Steipkal—and that he had committed suicide in order to evade the performance of this task. If he had not carried out the behests of the secret organisation, the writer added, he would himself have been assassinated by his colleagues. The suicide of the young glover has led to important disclosures respecting the secret revolutionary movement in Bohemia. Seven members of this band of conspirators were arrested in Prague on February 10.

—The annual distribution of prizes to the pupils of the Sir Jamsetjee Jejeebhoy Parsee Benevolent Institution took place yesterday on the school premises under the presidency of H. E. Sir James Fergusson. Mr. Dosabhoy Nusserwanjee Wadia, the principal, read the report of the institution. After the prizes had been distributed amongst the boys and girls of the different schools belonging to the institution, his Excellency in addressing the meeting spoke in flattering terms of the Parsee community. He said that the Parsees were known for their self-reliance, and sought no aid, and did their duty thoroughly to their community. They were ever ready to help any good work of the community and formed one of the most important elements of the population of India.

—*Indu-Prakash*: A voice reaches us from Junaghur. The inquiry ordered by the Government of Bombay into the cruel atrocities perpetrated against the Maiyas has been held, but we are sorry to hear that Major Watson has not made it a public inquiry. It has been altogether a private investigation. Is it true that the bodies of a number of the slain Maiyas have been discovered in wells?

—Another Hittite inscription is announced. It is among the fragments of Assyrian sculpture in the Vatican, but has not been copied for publication.

Friday, March 9.

—*Times of India*: At about 3-50 p. m., on Wednesday, a man named J. Watson, employed in the P. and O. Dockyard at Mazagon, fell from the deck of the steam barge Sewree into the sea, and was in danger of drowning, when Messrs. Alban and Willard two gentlemen in the employ of the P. and O. Company, jumped into the water and kept him afloat until they were all picked up by a boat belonging to the Czarewitch. Dr. Batty, of H. M. S. Philomel, who happened to be passing in a boat at the time, remained with Watson until he was out of danger.

—Deaths last week, 595, by small-pox; 135.

—*Times of India*: In the House of Commons, a bill has been read for the second time making it unlawful to have pigeon-shooting matches. The second reading of a bill is usually the crucial stage, so that we may accept it as a foregone conclusion that pigeon matches in the United Kingdom are about to be relegated to the limbo whither cock-fighting and the Prize Ring have already been consigned.

—Same: At about 8 o'clock last evening a Pathan was taken into custody for stabbing to death a Marwarree, and wounding three other persons with a knife. It appears that the Pathan only recently arrived in Bombay from a pilgrimage; and that towards 8 p. m. yesterday he went to the Bhoojwari Mohla Musjid, near Pydownee, with the object of sleeping there for the night. An old man who was in charge of the musjid refused to allow him to sleep there, whereupon the Pathan drew a large knife from his person and threatened to kill him. One of the persons who was present then came up and remonstrated with the Pathan, when the latter suddenly rushed upon both the men and stabbed them. He then ran out into the street and stabbed a Mahomedan who was passing by; and subsequently attacked a Marwaree, whom he killed on the spot.

Some Natives then mastered the man and he was made over to the Police.

—Same; Calcutta, 8: The native vakeels and attornies have in a general meeting passed resolutions to avoid all intercourse, professional or otherwise, with Mr. Branson. The Calcutta Bar have, in consequence, determined to stand by that gentleman, and penal notice will be taken of the resolutions if they are not withdrawn.

—*Bombay Gazette*: The annual general meeting of the Bombay Auxiliary to the British and Foreign Bible Society was held yesterday afternoon in the Durbar Room of the Town Hall, Sir James Fergusson presiding. The meeting was opened with prayer by the Rev. Mr. Bowen, and an abstract of he report of the committee for the past year was read by Rev. Mr. Hume, one of the secretaries. The report for the past year was adopted and directed to be printed. A new committee was appointed for the current year. His Excellency the Governor, Mr. J. K. Bythell, and the Rev. Mr. Greig addressed the meeting at some length; and the proceedings terminated with a vote of thanks to the chairman.

—Same: Judgment was delivered yesterday by Mr. Dosabhoy Framjee, Second Presidency Magistrate, in the case against Major Tucker

ASIATIC SOCIETY MUMBAI

and four other Salvationists. It will be remembered that on the 18th ultimo, they went out in procession with music and singing, and refused to disperse, when ordered by the police to do so. In the course of his judgment, the magistrate said that the evidence of the Commissioner of Police and other responsible authorities was conclusive on the point that if the Salvationists were allowed to go out in procession, with banner and music, and addressing the people comprehensively as "sinners," their proceedings would not be to the taste of the Mahomedans in particular, and there would be every likelihood of a breach of the public peace. On the other hand, the testimony of Dr. Fraser, the Rev. Mr. Hard, and others, who deposed to the cordial reception given to the Salvationists in Mhow, Indore, Allahabad, Lahore, and other centres of Mahomedan population, was of no weight in considering the special circumstances of Bombay. The defence had not succeeded in proving, by the evidence of persons who had no knowledge of local feeling with regard to the Salvationists, that the fears of the police were groundless, and their action unjustifiable. The Salvationists were wrong in supposing that their processions were similar to the Mohorrum and Ganputi processions, which were not formed with the object of proselytizing people of other religions. The Queen's proclamation hardly supported the case of the defendants, and the right which they sought to exercise was no essential part of their religion, and was aggressive in its nature. As Major Tucker did not wish to take a lesson from his two former convictions, and was bent upon defying the law, the magistrate thought it his painful duty to sentence him to one month's simple imprisonment. Three of the other accused were fined Rs. 25 each; with the alternative of a week's simple imprisonment, and the remaining defendant, Private Turner, of the 4th King's Own Regiment, was ordered to be kept in custody till the rising of the Court.

—In the *Times* of 17th January last, Sir Edmund Beckett gave an instructive comparison between weather prophecies and actual weather, and in not a single instance did he find any similarity between them. Even Old Moore he remarked, 'has given up the weather and sticks to politics and general mundane affairs as the more certain things to prophesy; Several weather offices have followed 'Old Moore's' example, and have honestly confessed that predictions regarding the weather are as much matters of chance as *heads or tails* in the beautiful game of pitch and toss.

—The statement of the *Medini* about the fainting of a Brahmin female witness when unveiled, is denied by the Judge, who says the Editor was lately convicted of perjury but got off on a technical point.

—Mr. Geo. McLeod, 3rd Assistant Collector at Kurrachee, arrived in Bombay on Monday, purposing to leave by to-day's Mail on Medical certificate, but committed suicide on Thursday morning. He was in depressed spirits. The usual verdict was given.

—*Overland Mail*, Feb. 16: The persistent abstinence of the Nationalist leaders from anything like a thorough-going denunciation of political murders is not a pleasant feature of the situation, and their utterances are as unfortunate as their silence.. The very day that Kavanagh's terrible story was told at Kilmainham Mr. O'Brien was acquitted, through the disagreement of the jury, on the charge of seditious libel founded on an article which tended to render conviction for assassination impossible in Ireland; and Mr. Parnell immediately telegraphed his congratulations on an event which he declared to be of "the utmost importance to the cause of freedom of speech." Mr. Parnell and his friends must be cautious. The British public is long-suffering, but there are limits to patience; and just now the Parnellites need to tread warily.

—The American telegrams contain particulars of the destructive floods which have taken place in the Western States. In Cleveland the floods are said to be the most serious which have occurred during the last half-century. Great damage has also been done by inundations at Pittsburg, Louisville, and Cincinnati, as well as in Indiana. Hundreds of houses and manufactories are flooded, and thousands of people are thrown out of employment. There has been a little loss of life.

Selections.

A CHRISTMAS TEMPERANCE FETE AT CAIRO

A VERY pleasant and interesting meeting took place in the premises of the American Mission, which had been placed at the disposal of Mr. Gregson (who is now organising Temperance work in connection with 'The Soldier's Total Abstinence Association in the Army of occupation in Egypt) for a Christmas gathering of the soldiers in Cairo. The rooms were very tastefully decorated with graceful palm branches and flowers, by the ladies of the Mission. The courtyard was adorned with flags and lighted with lamps in true oriental fashion, by an Arab contractor, who covered the courtyard with a red and white awning, and suspended a large glass chandelier from the centre. The effect was novel and striking to men who had been more accustomed to barrack canteens than Egyptian courtyards adorned with Eastern Flags. In the courtyard the tea tables were laid out with cakes and tea for the men as they came in from the different barracks. The school-rooms were utilised as smoking rooms, where the men met their comrades and talked of other Christmas days, and about the toils of the campaign, and battles fought and won; from the merry laughter and happy faces it was evident that drink was not necessarry—either to make Christmas happy or merry. During tea Lady Alison and her daughters attended by an Aide-de-Camp very kindly came in and walked round the tables. At the subsequent meeting the lecture hall was crowded in every part. Mr. Gregson presided and introduced the speakers. The chaplain of Cairo, Dean Butcher, in a short and effective speech told the men that the meeting was the best and pleasantest gathering he had seen in Cairo, and hoped they would, not only faithfully represent the honour of their country in Egypt, but also leave behind them a good impression of their Christian faith and life, that the Egyptians might remember the army of occupation with respect and gratitude.

After the Dean's speech the meeting adjourned to a large and commodious chapel in another part of the premises where there was better accommodation for the men. In addition to the addresses, Mr. Gregson gave a temperance lecture illustrated with Dissolving Views, and also exhibited a series of views of sceneryfrom different parts of England, Ireland and Scotland, which awakened home associations in the memories of many who were thinking about Christmas at home.

The following gentlemen addressed the meeting. The Revs. McTaggart, Presbyterian Chapain, A. Male, Wesleyan Chaplain, Mackay, Dr. Lansing, and Dr. Grant Bey the Resident Physician at Cairo. One of the most interesting speeches of the evening was delivered by a minister of the Mission, who was formerly a coptic monk. The Rev. Dr. Lansing translated the speech which was delivered in Arabic.

The Christian community of Cario feel that the English have saved them from a fearful massacre. That extraordinary march to Cairo after the battle of Tel-el-Kebir was only twelve hours too soon. General Drury Lowe reached Cairo on Thursday night, and on the following Friday morning it had been arranged to murder every Christian in the city, of whatever faith or nationality: to the honour of the Christian community of which this Presbyterian minister is Pastor, it should be known that they met every Sunday for Divine Worship, after the Europeans had left Cairo: shewing the Mohammedan rabble that they were neither ashamed nor afraid to worship God according to their consciences. As this fine old man stood up on the platform, the soldiers gave him a hearty cheer. His appearance was imposing; though somewhat bent with age, he stood about six feet: his long white beard gave him quite a patriarchal appearance: his heavy turban and long flowing robe gave him a grand oriental bearing. He spoke with evident feeling and the following is the translation of his Arabic speech by the Rev. Dr. Lansing, who introduced him to the meeting by giving the following brief outline of his connection with the mission: he remarked that their friend the Rev. Mackhiel-El-Beliene was a living Egyptian Antique having spent the first years of his life as a coptic monk in one of the convents in the desert of Nitria and being the first convert of the American Mission twenty six years ago. He was sorry they had not with them at the meeting another Egyptian of similar age and history residing about 600 miles up the Nile, who when he parted with him shortly before the outbreak of the war said, 'When I hear that the English have taken possession of Egypt,' I shall say, 'Now Lord lettest thou thy servant depart in peace for mine eyes have seen thy salvation.' On Dr. Lansing's return the first who welcomed him back was the venerable minister whom he now introduced, and who greeted him with the words of the prophet Exekiel. 'In our dark days I daily said, Oh Lord thou soughtest for a man that should make up the breach and stand in the gap before me for the land that I should not destroy it, but I found none,' 'but here am I Lord a man in the breach, send the English speedily for our deliverance.' This he said had been the substance of the prayers which had been offered at 54 stations of the American Mission in the valley of the Nile, in many of them whole days were set apart for special prayer and fasting. He then went on to review the history of the British nation in the following manner—"Nations take their names from various circumstances connected with their country or their history, such as the Assyrians from Ashur. The only derivation which I have been able to conceive of the name of your English (or Enkleez as it is in Arabic) is from the Greek word Angellos, and truly you have been the Angels, the Messengers whom God has sent us, and not only for our deliverance, but for deliverance of many oppressed nationalities in the four quarters of the earth. In your early history, in your wars with the Danes, and Saxons and the French, your forefathers were brave. Having received light and liberty from the gospel you maintained your religious liberty and defended your liberty against all the aggression of Papal despotism. You have beon prepared to go forth, as you have done down to this day to the continents of the earth, and to the islands of the sea, as the defenders of Justice, Right and Religious Liberty. You have translated the Bible into nearly two hundred of the languages of the earth, and you have taken it wherever you have gone. At the beginning of this century you came to this our land (Egypt) and drove out the French, but you departed again and left us to the Turks. Now God in His providence has brought you again and we beseech you to remain in our midst until you shall have accomplished in our land your great work of establishing Justice, Right and Truth."—(cheers)—(*On Guard.*)

BE THOROUGH.

BY THEODORE L. CUYLER, D. D.

THE bravest man of his time in Jerusalem stood up in the temple gateway, on a public

occasion, and delivered a very short but a very searching sermon. It was a model of plain, pungent preaching. He did not utter any message evolved from his own brain; he gave them God's message. It ran on this wise. "All ye people of Judah, if ye will *thoroughly* amend your ways and your doings, then will I cause you to dwell in this place, in the land that I gave to your fathers." The moral condition of the people had become deplorable. The command to them is—thorough reform of character and conduct. A rich promise is made to them if they obey; if they remain wedded to their sins, their temple and their homes would be left to them desolate.

Jeremiah's pithy address to his countrymen is a capital text for our times. Wherever churches are following the "Week of Prayer,, with special religious services for the conversion of souls pastors cannot go amiss in using it. President Finney, in the days of his greatest power, used to take such passages as this and drive them like a plow-beam deep through the conscience of his auditors. So he broke up the fallow ground and got it ready for the seed of the Gospel. He believed in thorough work, in a thorough exposure of the wickedness of human hearts, in a thorough conviction of sin, in a thorough reformation of character under the mighty workings of the renewing Holy Spirit.

The fatal mistake of many people is that they seek for a cheap religion. Some preachers and teachers, in their desire to recommend the glorious freeness of the Gospel and the simplicity of faith, hold out the idea that it is the "*easiest* thing in the world to become a Christian." They hold up very attractively summer-religion which is all clear weather and sunshine, and Christianity as a sort of close-covered carriage, in which one can ride for nothing and be safely landed, without too many jolts, at the gateway of Heaven. Very little allowance is made by these rose-water teachers for the stubborn depravity of the human heart, for the tremendous power of the Adversary, and for the poisonous atmosphere through which one must fight his way to the "prize of the high calling." Grand old Samuel Rutherford, in his nervous, incisive way, says: "Many people only play with Christianity, and take Christ for almost nothing I pray you to make your soul sure of salvation, and make the seeking of Heaven your daily work. If ye never had a sick night and a pained soul *for sin*, ye have not yet lighted upon Christ. Look to the right marks; if ye love Him better than the world, and would quit all the world for Him, then that proveth that the *work is sound*." Probably no writer has ever combined the richest, sweetest ecstasies of devotion with a more pungent exhibition of the plainest rules of every day morality.

The first step toward a genuine abiding Christian character is *repentance of sin*. John Baptist made this the key-note of his ministry, which was a preparatory work for the Messiah, just at the door. Jesus himself struck the same note. Matthew tells us that "from that time Jesus began to preach, and to say, Repent!" When the Apostle Peter delivered that Pentecostal discourse which pricked into three thousand hearts, and they cried out: "What shall we do?" his prompt answer was "repent!" There is a logical necessity in this for no man can cleave to his sins and lay hold of Christ with the same hand. No man can turn to the Lord until he has turned from his evil practices and is willing to thoroughly amend his ways and his doings. Our beloved brother Moody, indeed, once declared, that he had had far more success when he has preached Christ's goodness than when he has preached upon repentance; and this reveals the only weak point we have ever discovered in the methods of this most popular and powerful preacher of the Word. An immediate and temporary "success" may be gained by inducing a person to rise up and declare that he believes in so lovable a being as Christ Jesus, and yet that same person may soon drift back under the dominion of the sins which he had never intelligently abandoned. We doubt whether any person ever lays thorough hold on the Saviour until he feels the need of one who can save him from his sins. Certainly, no one in that death-trap of a hotel in Milwaukee even dreamed of flying to the fire-escapes until he was aroused to the dangers from the cracking flames. Why should any man betake himself to a Saviour, if he does not realize that he needs one, and that there is an abominable and deadly evil in his own heart and life, that he must be saved from?

When David's eyes had been opened to behold the loathsome depravity of his own conduct, he asks for no compromise, but cries out: "Wash me *thoroughly* from my iniquity." He was ready to be thrown, like a filthy garment into the caustic alkalies, to be rubbed and mauled and beaten until the black spots were cleansed away from the fabric. Such an abhorrence of sin it is the office of the Holy Spirit to produce; therefore should we pray for the Spirit. Such a view of his guilt it is the office of the minister to bring before every unconverted man; therefore should the minister hold up the exceeding sinfulness of sin. The clearer the view of sin the more thorough is likely to be the repentance. "Ye must be born again," said the Master to his anxious inquirer, Nicodemus. But the new birth or regeneration is the production of a new principle in us, which is antagonistic to sin as well as obedient to God.

The only evidence of repentance is thorough reformation. This takes hold both upon character and conduct; character as what we *are* and conduct as what we *do*. This amendment must be thorough and go to the roots, or it will be as evanescent as the morning dew. The shallow "conversions" that are so often trumpeted as the result of shallow, sensational preaching, end in very shallow and short-lived *religion*. That dark and dismal fount-head of the *heart* is not purified by the Spirit, and pretty soon the foul streams begin to trickle out again into the daily conduct. Bad habits are not pulled up, The sharp practices are soon resumed in business transactions or the young man soon drifts back into his convivial haunts; the unconquered bad temper begins to take fire and explode again; the covetous spirit gets hold again with a fresh grip; in short, the new emotion passes away; but it does not leave a *new man*. Christ has no hand in such conversions. They are a delusion; often an unmeasured curse. When Jesus is presented and pressed upon a sinner's acceptance, he must be presented as not only infinitely beautiful, tender, compassionate, and lovable but as so infinitely holy that his eyes flash flame through everything *wrong*. The very bitterness of his sacrificial sufferings for us on the Cross arose from the bitterness of the sin he died to atone.

One thought more. Genuine conversion demands *thorough* amendment of conduct, and no exception must be made for what we call little sins. It is not every one who is sunk, like the "City of Brussels," by one tremendous hole stoven through in an instant; small leaks, left unstopped, are equally fatal. Maclaren well says that, "the worst and most fatal are often those small continuous vices which root underneath and honeycomb the soul. Many a man, who thinks himself a Christian, is in more danger from the daily commission, for example, of small pieces of sharp practice in his business than ever King David was at his worst. White ants pick a carcass clean sooner than a lion will."

There is a transcendent promise that accompanies such through amendment of character and life. "I will let you *dwell* in this place." This bespeaks peace and permanence under the benignant smile of God. This means room to root and to grow. A soul that is rooted in to Christ will thrive like a tree planted by the rivers of water; the leaves shall never wither, and death will be only a transplanting into the glory.—(*Independent*).

THE POWER OF KINDNESS.

"What a dull, dreary day!" How many times these words had been spoken, and how plainly were they expressed on the faces of the dozen passengers that afternoon. We were to change cars at this place, but on our arrival found that the train was two hours late, so there was no alternative but to wait.

It was a cold, rainy, November day; the streets were filled with mud; and a chilliness and gloom seemed reigning everywhere, even in the hearts and actions of the waiting passengers. No one seemed inclined to talk; so there we sat with long, sober faces, thinking what a dull, dreary day.

While we thus sat waiting, an old man entered the room, carrying in one hand a cane to support his feeble body, and in the other a basket filled with sundry articles for sale.

He approached the passengers, one by one, commending the usefulness, durability, and cheapness of his goods, but no sale did he make. One said that he had no use for such things; another that he was well supplied already; another that he did not care to be bothered with such articles while traveling; and so on until the entire circuit was made. And the manner of each one seemed to say to the old man that such an intrusion on his part was very unwelcome.

He had turned away and was leaving the room, when a lady, almost unnoticed before, approached him from a remote corner, where she had been reading, and desired to look at his goods. She first invited him to a comfortable seat, and then selected one after another of the useful little articles, until five or six had been stored away in her satchel.

In paying for her purchases, the exact change could not be made, and several cents were due to her, but she told him not to trouble himself to get so small an amount, that the goods were cheap and well worth the money she had paid him. The old man's face brightened up during this transaction, and he expressed his gratitude by saying:—

"I thank you, ma'am, with all my heart, for this little trade. Business don't amount to much such a day as this; but I have to keep working all the harder, for you see we get hungry this kind o' weather as well as when the sun shines.' Twas so wet and muddy that I didn't go home to dinner to-day; and trade was so dull I couldn't 'ford to buy any, but 'twill be all right now, for I'll go home an hour earlier to-night."

He was again about to start off, when the lady asked him if he would not remain seated by the stove for a few minutes until her return. She then repaired to a lunch room connected with the depot, and soom came back with a nice lunch, and a steaming cup of coffee, and asked the old man if he would not like a little refreshment before starting out in the cold rain.

What a look of honest surprise and gratitude beamed in his face! He thanked her quietly, for he seemed too deeply touched by her kindness to say much, and ate the luncheon with a hearty relish. When he had finished, he approached where the lady was sitting and said:

"You may be sure I won't forget your kindness, ma'am. It's not often that anybody takes any notice of a poor old man like me; and your kindness has warmed up the feelings of my heart, as the coffee did my body. Good-day. And may God bless you all the days of your life!"

The little group of passengers had been silent witnesses of the scene; and, as the old man turned to go, a gentleman stopped him, saying he would like one of his picture-books for his little boy. But his purchase extended to several articles, and some of the others who

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had before refused to purchase, now bought quite liberally.

After thanking his customers, the old man went his way much gratified by their liberality.

What a change had come over that room! If a sunbeam had burst through the dark lowering clouds, the effect could not have been greater. The lady, who was plain in her dress and retired in manner, resumed her seat in the remote corner.

The gentleman who had bought the picture-book approached her and said:

"We are strangers, but I want to thank you for the good your little sermon has done me."

She looked at him in surprise as she asked:

"My little sermon, did you say, sir?"

"Yes. I am a minister, and have preached many years, and should be very glad to know that one of my sermons ever did the good that your act of kindness has done."

The lady modestly replied that she had done no more than obey the Golden Rule.

The mental clouds had dispersed by this time, and a friendly conversation sprung up among the passengers.

The time of waiting, that had commenced so gloomily, passed away in the most pleasant and cheerful manner, and we all felt that it was due to the power of one little act of kindness.—*Christian at Work.*

Miscellany.

—Extracts from report of M. E. Missions in Oudh: Lucknow: *Accessions.*—We have had the privilege this year of baptizing eight adults; all are influential persons and we trust will be the means of leading their heathen relatives to Christ. All these converts were Hindus, representing the highest and also lowest castes.

Early in the year we baptized a young man, a *Chamar*, whose conversion is traceable to the school and Sunday-school.

Five years ago we opened our first school among these people, with a Christian teacher. One of the leading *Chamars* gave us the use of a house and the school has cost about six rupees a month. A Sunday-school has also been carried on, and the scholars, about 25 in number, have been well instructed in the Bible. As a result, several of them have given up idolatry and argue against it. One of the largest boys, a nephew of the owner of the school-house, became a diligent reader of the Bible, and decided to become a Christian. As he was comparatively young we advised delay, but he declared that he had counted the cost and was willing to abide by the consequences. He was baptized in January and like many others, was cast out by his relations.

As we desire him to become an evangelist among his own people, we sent him to the Normal School at Bareily where he is at present studying. When he finishes the course we expect him to return to the work here.

Another convert was found by one of our native helpers while visiting in cantonments. He at once accepted Christ and was baptized. His wife objected to becoming a Christian and seemed firm in her determination to remain a Hindu. Thy family removed to the Mission premises. the man being employed as a chaprási. In April, he was seized with cholera: we gave him medicines, sent for the physician, and by God's grace he recovered. The wife was surprised at the interest taken in her husband. "If we had been living among our own people," said she, "not one would have moved a finger to help us in such a condition and my husband would have died." She became a Christian at once, and the father, mother and three children are now of our little flock.

Five years ago the *ayah* of Mrs. I.——a good Christian lady living in Lucknow who took special pains to teach her servants of Christ, was baptized. She was a widow with a family of grown up sons, engaged as cooks in various places. Sona ("Pure Gold") at once began to pray that God would lead her children to Himself; her prayers have continued to ascend to heaven, and not in vain. In 1878, one of the sons with his wife and children, and a grandson with his wife were baptized: and last month the oldest son, now upwards of fifty years old, was baptized, along with his infant grandson. But one son now remains, and this faithful praying woman is assured in her heart that he will soon follow his brothers, especially as all are praying for his conversion. Her earthly pilgrimage is almost ended—she is upwards of eighty years old—but we feel that God will give her the desire of her heart.

This instance is the more interesting as one of the family have looked to the Mission for employment or assistance: they contribute, regularly to the various church collections and will, we trust, be successful in their efforts to lead their friends and aequaintances to the Savior.

If every English lady in India were like Mrs. I.——, our Mission churches would soon receive many accessions. We pray that many more may follow her excellent example.

GONDAH.—The native prechers, Charles Luke, Sadalu, and Sigler, have worked earnestly and faithfully during the year now closing. In the Bázàr, in the Sabbath and day school, in the village, and in the homes of the people the Word of Life has been preached with power and success by these devoted men.

I. Five whole families have come out on the Lord's side during the year in this station and surrounding villages.

(1.) *A Rajput family* of husband and wife and two children have separated themselves from idolatry and set up the worship of God and His Christ in their hearts and in their midst. They remain in their village, Paharwà, where they witness a good confession for their newly found Divine Master. We hope much from this family.

(2.) *Two Pàsì families* of nine persons have come out and openly confessed Christ before their neighbors, and boldly declared their intention of ever serving Him. They have given many encouraging proofs of this which stamp their confession as a blessed reality.

(3.) One *Musalmàn family* of the weaver class, husband and wife with one child, have openly declared to their friends that they are Christians. Our native preachers go to their small grass hut, and join with this brave man and woman in singing our heart-stirrng *Bhajans*, and praying for the conversion of the people in their immediate neighborhood.

(4.) *A Kahàr family* living in the Gonda city have given up the worship of Bhawánì, a Hindu goddess, and the use of intoxicating liquors, and thrown in their lot with the little Christian Church in this place. They have two children, whom they have devoted to the service of the Lord.

II. There are also three single persons who have fully decided for Christ.

(1.) *Badri Pershàd*, a Káyath, aged 19 years, was convicted of sin, and the necessity of such a Saviour as Christ through hearing the word of God preached in the Gonda bázàr. His relations gave him great trouble and tried to induce him to give up all thoughts of becoming a Christian; but he resisted and was baptized in November.

(2.) *Ràm Balí*, a Brahman, aged 20 years, a Munshi in Government employ was converted to Christ through the word of God preached in the Gonda city school house. He is engaged on the new Railway, but he uses his spare time in reading portions of the Gospel and exhorting others to accept Christ.

(3.) *Radhiyà*, a Hindu woman, who keeps a brick-kiln about a mile outside of city, heard the truth from Mrs. Knowles at the beginning of the year. It worked its own glorious work in her heart for many months, till a few weeks ago she came to our native preacher's wife, and said she was a disciple of Christ, and trying to serve Him as far as she knew. She has come regularly for instruction in spiritual things.

—THE *Indian Chr. Herald* publishes an excellent sermon by Rev. W. Milne, Free Ch. Pastor, Calcutta, on The Church's Power to forgive sin, from which we take the following:

How does Christ act through his Church so as to bring about this two-fold result of remitting or retaining sins or in other words which is just the other side of the same thing, in what way is the Church to act so as to fulfil her mission into the world by perpetuating that of her Lord and Saviour?

I. In answer to this question it may be said that the church must enter into the world in such a way that it will be *Christ entering into it.*

When the son of God became man and entered our world he dwelt only in Judea but his mission was not designed to terminate in that one country—He was to be a light to lighten the gentiles as well as the glory of the people of Israel—He was to be God's salvation to the ends of the earth—His mission began in Judea but did not end there. It passed on the other lands and continues to the present day—his mission is to the whole world and he must yet enter into every nation under heaven, but he can enter only through his people as my father has sent me and comes into the world in me so send I you and I go in you to enter into all the world and carry the message of peace to every creature. With every true missionary, with every genuine Christian that comes into a country, Christ comes not only *with* him but comes in him and just as the Spirit of Christ is diffused through all our work and the Gospel of peace made known is Christ brought near to men for the remission of their sins the church is just in the position of the Virgin Mary with regard to Christ's mission to the world—Christ is seeking to reach every country and every human being through his people much in the same way as he reached this world at first through the Virgin's flesh and his object can only be realised by the church, becoming animated with the Lord's handmaid. As Mary said, If God can only reach this world through my flesh then I will say while I am filled with wonder and amazement at the honor done to me behold the handmaid of the Lord! be it unto me according to thy word, so must the church in presence of the angel of the covenant: Lord thou canst reach mankind and enter into every nation only through my body, behold the handmaid of the Lord—here am I send me, let me be carried forth into every nation bearing the message of peace and through my body let Christ be born in every nation and formed in every human heart, the hope of glory.

But what is true of the church collectively applies to every indidual believer in whom Christ lives by his spirit, throught every believer Christ is striving to reach the unsaved with the message of peace and just as the spiritual life rises in the soul will come the feeling which expresses itself in the Virgin's language—If christ is striving to reach human souls through my dody then I will yield my whole being to the influence of his Holy Spirit that I may become the minister and medium of salvation to others.

"Take my life and let it be
Consecrated Lord to thee"

Lord I will speak for thee or thou wilt speak through me—I will vist the sick and poor for thee or thou in thy love and tender pity wilt reach the poor and sick through me—

Oh what a privilege is here and what a momentous responsibility.

Let me ask—what are you making of your life? Don't spend it in self-pleasing and self indulgence for thereby you will be trying the hands of Christ and preventing him from reaching to rescue the perishing and care for the dying.

If you are spending your own pleasure you

are breaking the heart of Jesus who is longing through you to reach the lost.

Is it too bold a thing to say that if the Virgin Mary had been like too many professing Christians she would have replied to the angel of the Lord who announced to her that she was chosen to be the medium of the incarnation of the son of God: This honor is not for me—Let me pursue my life of selfish enjoyment, let the world die in its sin or let some other Hebrew maiden accept the call of God but let not such high and holy devotion be asked or expected of me.

What impiety and presumption would have been implied in such an attitude.

But are the impiety and presumption any less for being multiplied in the professing church of Christ which ought to be animated throughout by a spirit of devotion as the handmaid of the Lord and the medium of salvation among all nations. In the degree that the individual believer receives the Holy Ghost will he be fitted and furnished for this gracious mission.

—Rev. Dr. F. S. Cook, in *Word and Work*:

We come to another alteration, and one still more practical, making *little or nothing of repentance.* I have observed such a danger from the beginning in what are called revival meetings. There is a tendency to endeavour to get the converts to exclusively dwell on faith. There is often not a word about repentance, or the broken and contrite heart. It is "Come unto Me," "Come unto Me." Who are to come? The weary and heavy laden. "You can all come and be saved to-night." Who said so? Does God say so? He says, "My Word shall not return unto Me void, but it shall prosper in that whereunto I sent it." But for what has He sent it? Does it always and only mean salvation? The Gospel is a savour of life unto life, but it is also a savour of death unto death. God does not tell us that it only prospers when souls are saved.

But, however that may be, we must take care not to leave out what God puts in. Remember how the Gospel according to Mark begins: it is with repentance, it is with the preaching of one who cried, "Repent ye, and believe the Gospel." And when men on the day of Pentecost cried out, "What must we no?" the reply was, "Repent, and be baptized every one of you for the remission of sins." Again we find the same teaching later on, "Repent ye therefore, and be converted." And again, "Jesus hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Yet again when Paul sums up his public ministry and his private ministry, "Publicly and from house to house," what is it? His statement is this, "Repentance toward God, and faith toward our Lord Jesus Christ." Remember it is unfair dealing—although it may be unconscious ignorance—and unfaithfulness; it is untrue and unfair handling of the Word of God, if repentance be put lower than God has put it and made less of than God Himself has made of it. Depend upon it you will not lay the foundation better by saying one stone will do as well as another stone. Repentance and faith is the apostolic rule. Faith alone will do! Who said so? How dare you say so? Preach what God has directed us, preach what our predecessors did, preach as the apostles preached. They preached that which God delivered unto them. Nothing else, nothing less, and nothing more.

How often do we hear persons begin by asking a soul, "Are you happy?" Better begin by asking, "Are you sorry?" If a soul has never felt the pain, never felt the deadly disease working in him, why should he desire the cure, and why should he rejoice in the cure? It is when he knows that the disease of sin is working in him death that h seeks the remedy, not till then. If there be no godly sorrow for sin, there is no ground for godly joy over a sinner that repenteth. There has been a tendency of late years to forget this part of the Gospel, and to speak as if the work could be done without it, and we need not trouble about repentance at all. I do not mean to say that repentance must always be weeping and anguish, but it certainly is a turning from sin, accompanied with sorrow for sin. Let us take care that those who hear the Gospel from our lips be not led to conclude that no repentance is necessary.

TELEGRAPHIC NEWS.

London, March 2nd: Mr. Childers (Chancellor of the Exchequer announced in the House of Commons last night that the Budget would be submitted after Easter.—Dr. Lyon Playfair has resigned the Chairmanship of Committees of the House of Commons. The Marquis of Hartington proposed that Sir Arthur J. Otway, M.P. For Rochester, should succeed him.—The House of Commons last night negatived by 163 votes against 32 an amendment to the Address brought forward by Mr. O'Connor, relative to the distress in Ireland.—After a long debate the House voted the Address.—Cardinal Maccabe has recovered from his late illness.—The Marquis of Hartington, replying to a question in the House of Commons last night, said that the Government of India had accepted the contribution of five hundred thousand pounds towards the Indian share of the expenses of the Egyptian Expedition. His lordship said that the correspondence on this subject was of a controversial character, and that the Government declined to produce it.—The army estimates show an increase of 3,000 men.

Washington, 2nd: The Committee of both Houses of Congress recommend a bill for the increase of the tariff on metals.

Madrid 2nd: Ramifications of secret societies against the rights of property are spreading, and there are already several thousand members in Spain. Agrarian outrages are taking place in many parts of the country, and 500 arrests have been made.

Rome 2nd: A decree has been issued ordering the resumption of specie payments in Italy from the commencement of April next.

London 3rd: The House of Commons last night agreed without a divison to the motion that Government contributes £500,000 towards India's share of the expenses of the Egyptian Expedition.—The army estimates amount to £15,625,000.—Mr. Gladstone has returned to London.—Sir Arthur J. Otway has been elected Chairman of the Committee of the House of Commons without opposition.—John Walsh, who is implicated in the Dublin assassinations by Carey's evidece, has been arrested at Havre The United States authorites have not yet been able to arrest Sheridan. A warrant has been issued for the arrest of the person known as "Number One," who directed the Assassination Committee in Dublin. Great secrecy is observed repecting his name.

4th: The Marquis of Hartington, replying to a question in the House of Commons last night, said that after consultation with his colleagues it had been decided to produce the correspondence between the Home and Indian Governments respecting the latter's share of the expenses of the Egyptian Expedition, although there was some inconvenience attending the publication of the papers in India.—Mr. Childers made a statement in the House last night that there would be a probable deficit for the year, amounting to one million sterling.—It is believed that Byrne and Sheridan will not be extradited, unless stronger evidence in connection with the Dublin assassinations can be produced against them. Byrne pleads an *alibi*.

Washington, 4th: Both Houses of Congress have adopted the Tariff Bill, which has been duly signed. The reduction of duty on wool is 18 per cent. The increase of duty on cotton goods is 5 per cent.

Congress has been prorogued.—Mr. Alexander Hamilton Stephens, formerly Vice-President of the Confederate States, is dead.

London 5th: The *Times*, in a leading article in this morning's issue, strongly urges the Viceroy to abandon Mr. Ilbert's Bill in order to allay the great agitation it has occasioned, but, in any case, the article deprecates postponement of the measure, saying that if the Bill is to be passed it ought to be done without delay.

6th: Mr. Gladstone, speaking in Committee of Supply yesterday, said that the Government was desirous to withdraw the British troops from Egypt as soon as the purposes for which they were retained there were achieved, but that the date of their withdrawal could not be fixed.—The official correspondence concerning India's share of the expenses of the Egyptian Expedition has been published.—The Indian Government, replying to the Marquis of Hartington's despatch on the subject, said that the matter would receive the attention of the Indian Government, but at the same time protested energetically against India bearing all the cost of the Indian Contingent. The correspondence further stated that the Indian Government had never been consulted with respect to the British policy in Egypt, and (India being only remotely concerned) urged that England should bear the whole cost. The Indian Government also, in relation to the cost of the Contingent, represented the inability of the Indian finances to bear the expenditure. —The Marquis of Hartington, in a despatch dated October 5th, admitted that the cost of the Expedition had been greatly underrated, but said that it was necessary that India should pay a fair share.—Lord Kimberley, on February 22nd, notified to the Indian Government the grant proposed to be paid by the Home Government towards the expenses of the Indian Contingent.

Cairo, 6th: An official despatch has been issued here stating that the Egyptian troops have defeated the Mahdi with heavy loss, and have occupied the town of Sennaar.

Paris, 6th: The Duc de Chartres is going to India.—Deceased, General George Macdonald.

Cairo, 7th: The health of the British troops is good, the number of those suffering from illness being now only 6¾ per cent.

London, 8th: The House of Commons last night read a second time the Bill forbidding pigeon-shooting matches.—H. R. H. the Prince of Wales has been appointed a Field Marshal in the German Army.—Mrs. Mary Anne Green, the historian, is dead.

PASSENGERS SAILED.

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For London—Sister Laura.
For Brindisi—Mr S Moran, Mr Griffiths, Mrs Portman, and Col L de Hoch Larpent.
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For Port Said—General Morgan.
For Suez—Surg Major D S Patterson.

PASSENGERS ARRIVED.

Per P and O Str *Deccan*, 7:

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From Brindisi—Mr and Mrs E Breuen, Mr A W Hartwig, Hon Mrs G Napier, Major H J Murray, Mr E F Webster, Capt Hutchison, Mr W Jackson, Miss Gardner, Mr D Cook, Mr J W Mare, and Lt Col and Mrs Liddell.
From Aden—Lt F R Wingate, and Miss Mills.
From Gibraltar—Mr and Mrs Forbes.

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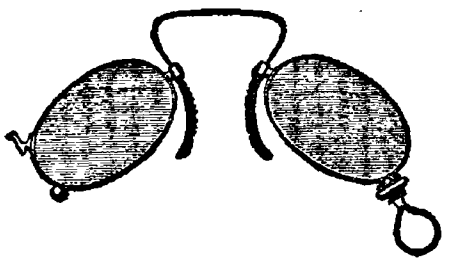

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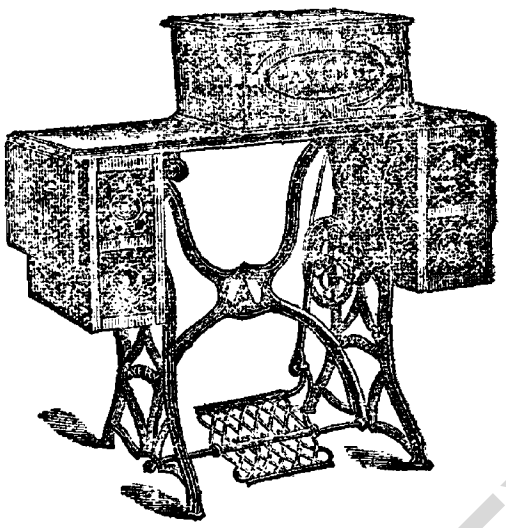

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